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RELIGIOUS.

EULOGIZING THE DEAD.

For the Recorder & Telegraph.
Messrs. Editors.—The practice of eulogizing the dead, and of expressing a hope that they have gone to heaven, whether they gave good evidence of grace before they were cast upon the bed of death or not, I am happy to state, is not so prevalent among preachers of the Gospel now as formerly.
I am however acquainted with some sermons of Jesus—and good men too I would hope—who on funeral occasions indiscriminately eulogize the dead, and speak of them as having gone to the world of peace and rest. I am also acquainted in some societies where it is not thought that an individual has gone to perfection for 15, 20, or even 30 years,—in consequence of the imprudent & unjustifiable manner in which this subject has been treated. The sentiment is eager to catch at every thing that will quiet their consciences for the present, and perhaps nothing is so well calculated to harden them in apathy, as the hope that they may receive and secure an interest in Christ on a dying bed. But the fact that so many who appear alarmed and exhibit so much sorrow for sin in view of dying, when they recover return with ten-fold more greediness to their former worldly pleasures and vicious associates, speaks volumes on this subject, and should strike terror into the mind of every one who is trusting to a hope so liable to disappoint, and to a refuge so insecure!

The Rev. Mr. Buckminster has some important remarks on this subject—a few of which I wish to copy for insertion in your valuable paper. "It is to be feared," he says, "that charity which hopeth and believeth all things, sometimes discovered more of generous credulity than of well founded hope, when it has laid great stress and built much consolation on the casual expressions and faint signs of dying men. Far be it from us to excite suspicion or real anxiety in the breast of surviving friendship, or to throw a new shade of terror over the valley of death; but better, far better were it for a thousand breasts to be pierced with temporary anguish, and a new horror added to the dreary passage of the grave, than that one soul be lost to heaven by the false expectation of effectual repentance in a dying hour. Those dispositions and habits of mind which you bring to your dying bed, you will carry with you to another world. These habits are the dying dress of the soul. They are the grave-clothes in which it must come forth at last, to meet the sentence of an impartial Judge. If they were filthy, they will be filthy still. The washing of baptismal water will not at that hour, cleanse the spots of the soul. The confession of sins which have never been removed, will not furnish the conscience with an answer towards God. The reception of the elements will not then infuse a principle of spiritual life, any more than unconsecrated bread and wine will infuse health into the limbs on which the cold damps of death have already collected. Say not that you have discarded such superstitious expectations. You have not discarded them, while you defer any thing to that hour, while you venture on any thing but the mercy of God towards a heart fully, sincere and sanctified,—a heart, which is hereafter for its purity and God for his goodness."

ON THE MODE OF SOLICITING FUNDS FOR CHARITABLE PURPOSES.

For the Recorder & Telegraph.
While the various charitable Societies of the present day, which are the glory of our land, are opening the channels of communication to the destitute; the manner of soliciting funds for these benevolent purposes, is a subject which deserves a distinct and deliberate consideration.
Even in a good cause, much depends on the manner of execution. And the ultimate success of charitable Societies depends, not only upon the wisdom with which they apply their means, but also, upon the wisdom employed in obtaining them.
For without the favor and support of the Christian public, charitable Societies cannot proceed in their work; and it is very desirable, not only that they receive support, but that they receive it in a regular course, and a liberal measure. To the Societies themselves then, it is all important that they adopt such a method of approaching the public with their solicitations, as shall secure general approbation, and that in the highest degree.
To the Christian public at large, who afford this support, the manner of solicitation is scarcely less important; because, on the motives and feelings brought into exercise in connection with giving, depends the experience of that declaration of our Saviour, "It is more blessed to give than to receive;" and also because, "He that soweth sparingly shall reap sparingly;" while "he that soweth bountifully shall reap also bountifully." "God loveth a cheerful giver."
Whether this point has received that attention from the managers of charitable Societies which it deserves, is a question not necessary now to be settled.
But as experience and observation are constantly bringing to view improvements in every branch of business, it would not be strange, in the course of practice, important alterations in the manner of soliciting charitable funds, should be found expedient.
Without intending to intrude upon the province of those who have the oversight of this business, or to embarrass the operation of any existing plans, and with all deference to the opinions of those who have more experience,

I would ask permission, through the medium of your paper, to suggest a few thoughts on this subject, which have arisen from my own observation.

And that the suggestion I have to make, may be explicit and intelligible, it is proposed to give the outlines of a plan of solicitation, and then to consider its advantages.

1. Let the minister of each parish be considered the Agent of charitable Societies in his own parish.

2. Let charitable Societies, annually, and at an appointed time, (that they may not interfere with each other) address a circular to the ministers of the several parishes, setting forth a statement of facts in relation to their objects, their method of proceeding, and their prospects of usefulness; containing in short, all the information which they wish to lay before the public, touching the importance or results of their particular operations.

3. Let the minister communicate this information to his people, by publicly reading the circular address; and by such explanatory remarks and such appeals to their feelings, as he may think seasonable.

4. After the requisite information is communicated, and the people are thus put into possession of the means necessary to form a correct judgment in the case, let a subscription paper, prepared and forwarded by the Society, be circulated by some faithful hand selected by the minister, so that every man, woman and child, may have an opportunity of giving according to the dictates of their own consciences.

5. If the minister shall deem it expedient to adopt any measure for collecting money, in addition to the one above mentioned;—if he shall think proper to lay the matter before his church, as a distinct body;—or if any particular class of persons shall, from the impulse of their own feelings, choose to form themselves into a Society in aid of the general object, it will be consistent with the plan for them to do so; and to any extent they please, provided they act from their own convictions in view of facts.

6. Let the subscription papers be returned to the treasurer of the Society; and the names of the donors, or the sums given, in each parish be published in some periodical paper, & in the succeeding annual circular of the society, as a public acknowledgement of their receipt.

This is an outline of the plan proposed, by which to regulate the solicitations of charitable Societies.

And now permit me to point out some advantages which will result from the prosecution of such a plan.

1. This mode of solicitation tends to excite and cherish the principle of charity in the community.

The principle of charity, is love to our fellow-men, and a conscientious regard to the duty of doing good to them all, as we have opportunity. Its exercise must be attended with a sober conviction of the judgment and conscience, that this is an indispensable moral and Christian duty; as much so as to observe the Sabbath, or to abstain from murder or theft. And who will say that there are not ample grounds for such a conviction? True, this duty is not mentioned among the specifications of the decalogue; but the sum of this moral code, as given us by our Saviour, a part of which is, "thou shalt love thy neighbour as thyself," embraces this duty as clearly as those which are specifically enumerated. And the repeated injunctions of the Bible on this subject, establish this conclusion.

Now that the regular communication of instruction and information respecting this duty and the occasions for its performance, by the stated pastor and teacher of a people, especially tends to enlighten the conscience and convince the judgment, and thus to bring into exercise an active principle of charity, there can be no doubt. It makes this duty a part of stated public teaching, and affords the minister opportunity to explain and enforce it. By this means this duty takes the place which the Bible gives it, among the cardinal and essential graces of the Christian.

But this effect cannot be expected from occasional and irregular addresses, which proceed from a desire to promote a present insulated object, rather than to establish a principle of duty, and which are chiefly directed to the feelings and passions.

And where this subject is brought to view as connected only with occasional solicitations, it is likely to be neglected by the stated teacher, as unseasonable at any other time; and thus, in the view of all, it descends to the ground of an occasional and unimportant duty. Very few regard it at all, as a subject of moral or Christian obligation.

Indeed, I am greatly mistaken if a large proportion of those who give for charitable purposes under the influence of the common methods of solicitation, do not feel that they are conferring a personal favour on the individual who solicits, or at most on the Society for which he solicits; a favour which it is perfectly optional with them to give or withhold; rather than that they are performing a religious duty.

But it may perhaps be asked, what have we to do with the motives of men in giving? God only can judge their motives. Is it then of no importance what feelings we excite, what principles we set in motion in our intercourse with others, especially on religious subjects. Shall we sink the Christian world to heathenism, while we are labouring to raise funds to convert the heathen world to Christianity?

The truth is, that on Christian principles both the giver and the receiver are benefitted, and the giver more especially. Now, are we warranted to pass by this effect of Christian

charity as a thing of nought? Paul did not view the subject in this light.—When he mentions the liberality of the Philippians towards him, he tells them expressly that he did not desire a gift, that is, an expression of partiality to him,—he cautioned them against this motive; but he desired fruit, that is, fruit of a principle of charity, which might abound to their account.

2. The plan proposed will afford a regular and permanent source of supply.

Parishes and churches are permanently organized bodies. They may be always, and at stated periods, approached with statements and information. They have ordinarily their minister and pastor, who is a stated organ of communication, to whom the people are accustomed, and who of all others is the most suitable Agent among the people of his charge.

Charitable Societies may easily avail themselves of this organization in the community; and nothing remains to secure a systematic intercourse and regular returns, but that they make regular communications. A little practice renders the whole system familiar to all. The return of a stated period will soon be anticipated, it will take no one by surprise, but will find most prepared to meet it with cheerfulness and pleasure.

But this cannot be said of the occasional solicitations of itinerant Agents. Their visits, from the nature of the case, must be irregular and uncertain; and therefore, like comets in the solar system, they cannot be depended on for a regular supply of light or heat. They make a momentary effort, and then their influence ceases to be felt.

Neither can those Societies or associations which are formed by such agency, be regarded as very permanent. They are the effect of an extraordinary stimulus, applied by occasional speeches and sermons, and they require the presence of that stimulus to keep them alive. They glow with zeal and activity for a season, but when the exciting cause is withdrawn, they grow languid and inactive.—It is like giving strong drink to the labouring man. He is all life and vigor while the stimulus operates, but when it ceases he sinks into stupor.

This is no less the language of experience, than of reason on the subject. It has been almost the uniform fact, that Societies formed under the influence of special Agents, have shown a strong and rapid tendency to decay. And to keep them in motion, has required the repeated application of the same means which brought them into existence. Many Societies of this description seem to regard themselves as mere passive bodies. They wait to be acted upon by some external force, and do not calculate to move a step, or put a mite into the treasury of the Lord, only as they are impelled by some breeze of eloquence. Such associations will most certainly disappoint those who depend on them for regular supplies. The only material difference between their fruits and occasional donations, consists in the labour and expense of their formation.

3. The plan proposed will afford a more abundant supply than any other.—It is true the first effects may not be so powerful, as those of a system directed to the passions of men. But in the course of years, it is believed the effects of the former will be found greatly to surpass those of the latter system.

The great reason however on which I ground this remark, is the reluctance which almost every person feels to pledge or obligate himself to pay a particular sum for years to come. Associations in regular form do not, and will not, embrace the great body of the community. There is a large and respectable class in almost every town, composed generally of the more wealthy, judicious part of the community, who will not subscribe to a constitution, and yet who would give liberally for the present time. They plead, that they know not what their circumstances may be at a future period,—they know not what may be the aspects of the Society at a future time. The one, or the other, may materially alter, and leave them the unpleasant alternative of failing to fulfil an engagement, or of acting contrary to their judgment. And of the greater part of those who associate in form, it will be found true, that they give less in joining a Society, than they would give on a present subscription. A man who will subscribe one dollar to become a member of a Society, would give two or three on a subscription; and this he would do year after year, unless some unfavorable change should occur in his circumstances. The very proposal then of the formation of a Society, shuts out at once a large class of the community from aiding the cause at all, while it restricts, in no small degree, the liberality of others.

A fact with which I was personally acquainted may serve to illustrate this point. A minister in New-England, on receiving the first report of the Jews Society in New-York, read it to his people; and after some remarks, showing the importance of the object, he proposed a subscription for the benefit of that Society. In a few days more than 90 dollars were subscribed. The minister proposed to continue this course from year to year. In the mean time, however, Mr. Frey the agent of the Society arrived, and a more powerful or faithful agent cannot be named. A public meeting was held—a large concourse came together, and listened with deep attention to the performances of Mr. Frey. After public exercises, the formation of a Society was proposed. And the result was, that only 35 dollars were subscribed to the constitution.

Now, deducting a considerable donation which came into the first amount, and which could not be expected every year, there is no reason to doubt, that the minister, on his first plan, and without any assistance from the

Agent, would have raised annually twice as much as will ever be received from the Society.

Indeed, with the proper information in his hands, it must be the minister's fault, if he do not raise more money for charitable objects in his own parish, than any other person whatever.

4. The proposed plan will in a great measure save the expense of special agencies.

Agents, while labouring to form Societies, must be supported. And their support will constitute a large percentage of deduction from the avails of their labour. But the stated minister takes all this labor in the regular course of official duty, and without moving from his orbit. Besides, those young men who are now taken up in agencies, might, in the case proposed, be going forth as preachers of the gospel to destitute regions. Thus no inconsiderable saving would accrue to the cause generally, as well as to the funds of the Society.

5. The plan proposed has no unpleasant bearing on the feelings of the community.

The people receive the information from their minister, whom they regard as their guide in such matters. The proceedings are all their own, and no one is provoked into hostility by the unseasonable urgency of a stranger. The minister understands the particular circumstances of his people; he knows what to say, and where to stop. He is also an impartial Agent,—he does not come forth with the feeling, "I am of Paul, and I of Apollos, and I of Cephas." He does not attempt to build up the interests of one institution at the expense of another, nor make statements which will not agree when compared together. No reasonable man will complain of a solicitation presented to him on the ground of facts, and submitted to the decision of his own judgment and conscience. But every man of sense will complain, and many do already, that they are urged and pressed by inexperienced agents, beyond the limits of propriety.

On the whole, I greatly desire and hope that some one at least of our charitable Societies will try the experiment, and take up the business of solicitation on the ground of principle and conscience; and I have no doubt that the Society which adopts this course, will find itself amply rewarded. PHILLO.

For the Recorder & Telegraph.

DORCHESTER FEMALE TRACT SOCIETY.

[From the Report of the Directors.]

We are sensible that much judgment is necessary in the distribution of Tracts. They ought never to be dealt out with a lavish hand: one or two, judiciously selected, will do more good than dozens, thrown indiscriminately into the hands of an ignorant person. As guardians of your bounty, ladies, we have endeavoured to select with care, to loan with caution, and to distribute with prudence, those Tracts for which our funds have been expended. Nor have we confined our operations to our own town and neighbourhood. It would be selfish to do so, when we hear of those at a distance who are less favoured than ourselves with Christian privileges, and who are disposed to receive with thankfulness those means of instruction which we, in the plenitude of Gospel blessings, are so prone to undervalue. We are encouraged thus to extend our liberality, by a donation which we ourselves have received within the past year, from the brother of an Irish gentleman, who devotes his time, his wealth and his influence, to this great object. He has built, at his own expense, a large and commodious Tract Society House in Dublin, which he furnishes with materials for preparing an immense quantity of Tracts, the subjects of which he selects and arranges himself, superintends the whole establishment, and has abundant cause to rejoice in all his labours; for there is reason to believe that many of that deluded people, through the instrumentality of the Tracts which he has sent forth, have been converted to the truth as it is in Jesus.

We could place before you, ladies, did our time permit, many anecdotes connected with the history of Tracts, which were furnished by the members of the London Tract Society, at their late annual meeting;—but lest we should confine your attention too long to this subject, we will mention only one. It was brought forward by a minister from Exeter, who stated, that not far from the place where he lived, and quite in the country, there were two young ladies residing; and both of them pious. It so happened that a poor American sailor, having taken up the employment of a pedlar, passed that way, called at the house of these young ladies, and taking his box of small wares from his shoulders, requested one of them to purchase some Tracts. She replied that there was a certain tract which she was anxious to find, and that she would look over his parcel, and if it contained the one referred to, she would take it. She did so, and finding the paper she wanted, paid him the man, and ordering the servants to provide him with some refreshment, went in haste to the door, to receive a friend who had come from a distance to visit her. The poor man in the mean time gathering up his scattered wares, proceeded a considerable distance on his way, and having reached a very retired spot, sat down by the side of the road, and taking his jack-knife from his pocket, began to appease his hunger with the food so kindly provided for him. It so happened, that in the course of the same day, a most horrid robbery and murder had been committed near this spot, and officers had been despatched to seek out the criminal, and bring him back to justice. A party of them approached this poor sailor, and finding him employed with a jack-knife, (the very instrument with which the murder was supposed to have been perpetrated,) they seized him at once

and put him in prison, where he remained three months, awaiting his trial. During the whole period of his confinement, he was employed in reading the Bible and pious books to his fellow prisoners, and was so exemplary in his whole conduct as to attract the attention of the jailer, who kindly interested himself for him, listened to his tale of woe, and believed him innocent. When the trial came on, the case was of such an interesting nature that it drew together a vast concourse of people; and after the examination had passed, and the judge was calling for the verdict of guilty or not guilty, a voice was heard to issue from the crowd—not guilty! Every eye was directed to the spot from which the sound proceeded; and immediately a young lady advanced, with a paper in her hand, and appeared before the Judge. Her feelings at first overcame her, and she fainted; but recovering herself, and being encouraged to proceed if she had any thing to say in defence of the prisoner at the bar, she stated to the Judge the circumstance of buying the Tract of the poor man,—presenting it at the same time, bearing the date of the day and hour when it was purchased. She stated further, that just as the man was about leaving her, a sister, whom she had not seen for many years, arrived from a distance, and as she was anxious, for a particular reason, to remember the day and hour of her arrival, she had made a memorandum of it upon this Tract, which she happened to have in her hand. While she was making this statement to the Judge, the poor prisoner bent forward with earnestness, to discover what gentle voice was pleading in his behalf,—for he had thought himself friendless and alone in the world,—and he was comforted that any one should take a part in his sorrows, even though it should not avail to the saving of his life. But it did avail; for the hour of the murder having been ascertained, and being the same with that recorded upon the Tract, it was evident that the prisoner must have been in a different place at the time it was committed. He was accordingly discharged, and in a moment was upon his knees, pouring forth the grateful feelings of his heart to his kind benefactress. And this, said the Rev. gentleman, (presenting to the audience a small pamphlet which he held in his hand,) this is the very Tract which saved the poor man's life.

You can easily imagine, ladies, the effect produced by the recital of such an interesting circumstance;—yet here the tract alluded to was only made instrumental, by a train of providences, in clearing up the character of an innocent man, and in averting from him the sentence of temporal death. What emotions then ought we to feel where the welfare of the soul is concerned; and what a new impulse would be given to our exertions, were we as much alive to the spiritual interests of our fellow beings as we are to their temporal interests. Should any of us be so favored as to be the instrument, by means of a single Tract, of converting a sinner from the error of his ways,—with how much greater joy may we suppose would he recognize such an one in the great day, than the poor prisoner at the bar did her who by the same instrument averted from him the sentence of temporal death!

REVIVALS.

REVIVAL IN BROOKLINE, MASS.

Brief account of the Revival of Religion at Brookline, about 5 miles to the west south westward of Boston, in a letter from the Rev. James Allen, Pastor of the church there, to the late Rev. Mr. Cooper, wrote the day after the Assembly of Pastors in July last. [1743.]

Rev. and dear Sir,—Mr. Balch has been pleased to come thus far out of his way to bring me the glad tidings of your united testimony to the work of God.

I am not able to express the joy with which I received the news; and consequent upon it, I was not able to come to town to-day, being very much indisposed by the head ache, &c.; but Sir, I was thoughtful of you, the committee I mean, and now thank the Lord that my secret supplications are so suddenly and fully answered.

I did not give in, as some did, a verbal testimony yesterday to the effusions of the Divine Spirit in a work of conviction and grace amongst us: I thought my being present was sufficient, and then my natural temper restrains me from speaking upon such occasions before those much wiser and better than myself; but I have since wished I had, to the glory of free and sovereign grace, made ashort declaration in the following manner: That there has been a very distinguishing and remarkable work of God, going on in the land, I have been so much a witness to in many towns where I have occasionally been within these two years, that I think I am as firm in the belief of it as that there is a sun in the heavens, or of my own existence. For what but the God that formed it, can so impress the mind with a sense of sin, and its destructive consequences, as to cause the greatest sorrow of heart, and streams of penitential tears to flow from the eyes? What can create in the soul, earnest, restless, and vehement desires after the love, grace, and fellowship of Christ, but that God that first formed the spirit of man within him, and can turn the heart as a river of water? Who but the God of Grace can make the drunkard temperate, and the prodigal son a sober, serious man, &c.

Which things have been common in other places to my frequent observation; nor are we destitute of some signal instances of free and sovereign grace among us here. There have been scores of persons under awakenings; yea, I have sometimes thought there has not been a single person of my congregation,

but has been under more or less concern about the important matters of another world, and what he should do to be saved: though these impressions I fear are worn off in many, but in others I have no reason to doubt that they have been carried on to a sound and saving conversion. Additions to the church have been considerable for numbers, of such as I hope through grace shall be saved, and chiefly of younger persons, and one of but eleven years of age, and another in the eleventh and last hour of life, being above seventy; three of a liberal education; two of them since hopeful young preachers. In some few the terrors have been so great that they have cried out in distress; in others the liberal communications of divine light and joy have had the like effect.

One of our young converts died the last fall in a very glorious and triumphant manner; the only one that has died among us since the blessed work began. I was called to visit her about ten the evening before she died; and finding her very low in spirit as well as body, I tarried all the night, sometimes discoursing, and sometimes praying with her: but she received no comfort. In the morning, after prayer, she turned her face to the wall, and lay still for a little time; and then broke out and said, now I am ready to die! now I am ready to die! I immediately stepped to her, and said, child, have you found Christ? Oh yes, said she, I have found him, I have found him! I asked her, if she was now assured of the love of Christ to her? She answered, I am sure, I am sure! Now I can leave parents, and friends, and all for Christ! Come Lord Jesus!—Oh sweet Jesus! Oh the anthems of joy!—Oh sweet, sweet! And other expressions of the like nature: in which happy frame she continued about two or three hours, and then breathed out her soul into the bosom of Jesus her beloved. These things are the Lord's doings, and loudly call for our admiration and praise.

REVIVALS OF RELIGION.

We learn that a revival has commenced in the Rev. Daniel Johnson's Society, Orleans, Mass. with very encouraging prospects.

By a letter received in this town from New Gloucester we learn that the Congregational church in that place has lately received an addition of 9 members.

Brunswick (Me.) Herald.

In Topsham there has lately been a refreshing season from the presence of the Lord. Five have been added to the Baptist church, under the care of Elder Kendall.

In Green we learn there are very interesting appearances. Meetings are full and solemn. A few persons have been brought out of nature's darkness into God's marvellous light. Careless professors have been aroused and are calling upon God.

MISSIONARY INTELLIGENCE.

SOCIETY ISLANDS.

The Rev. Mr. Barff, Missionary at Huahine, gives the following particulars relative to the state of religion in that island:—

Public Religious Services.

Services for the more public instruction of the people of our charge at Huahine continue as usual, viz. preaching three times in a week, twice every Lord's day, and on the Wednesday evenings. We have been held with pleasure the regular attendance of the people on the means of grace, and also their attention to the truths delivered, and trust that many have not heard in vain. Our stated congregation continues much the same, from 12 to 1400, and is a little on the increase; some few individuals continue to leave their wonted residence in other parts of the island, to reside near us for the benefit of religious instruction.

Our meeting with the natives on Monday evenings, for general conversation, continues to excite a lively interest. The texts, with the particulars of the sermons used during the week, form the principal topic of conversation, and we find it a most profitable manner of fixing the truths of the gospel on the minds of our dear people.

On Thursday evenings a short lecture is delivered to all who are more immediately connected with us, who have either devoted or desire to devote themselves to God in the ordinance of baptism. The natives are also encouraged to open their minds freely, as to their experience of the power of religion on themselves, for the edification of all.

Tuesday and Friday evenings are devoted to the examination and instruction of those who desire to participate in the ordinances; the former for the instruction of those who offer themselves candidates for baptism, and the latter for those who desire to be admitted to the Table of the Lord, except on the Friday preceding the first Lord's day in the month, when the whole church meets preparatory to commemorating the death of Christ, and for the admission of candidates to communion.

We have also a meeting once a fortnight, which is held the Saturday evenings, with the young persons of our congregation, from 13 to 17 years old, who appear to evince early piety. On these occasions an address is delivered to them, suited to their capacities.

Mrs. Barff continues to hold her meetings with the female members of the church, for mutual edification and improvement in the things of God. They have also a prayer-meeting, the Saturday evening before the Sabbath, to implore the Holy Spirit to enable them to partake rightly of that sacred feast.

Additions to the number baptized, and to that of Communicants.

Some have continued to press forward for admittance to the ordinance of baptism, and we trust from pure motives. Fifty-eight adults have been dedicated to God in that ordinance, and 58 infants; making the whole number of adults baptized here 774; and of children 569; total, adults and children, 1,343. About 20 candidates are under instruction preparatory to baptism.

The church has received a large increase this year. We observed in our last Report, that nearly all the baptized adults had offered themselves as candidates for communion. We thought it, however, prudent to let some time elapse, that we might have a proof of their attachment to the Redeemer, by a steady perseverance in the paths of virtue. Having, however, after due deliberation, no just reason to doubt their sincerity, we have admitted to church-fellowship 192, among whom are several young persons. The whole number of communicants now is 352, who, we are very happy to say, we have believed with pleasure walking in the fear of God.

Happy Deaths of Votives, &c.

Several have been removed by death during the past year, both from among the baptized and communicants, who gave very pleasing evidence of an interest in the Saviour. One woman who died in September 1823, who was a member of the church, was also one of our most active teachers in the schools, in which delightful work she persevered until death. The love of Christ, and his atonement as the ground of acceptance, were her themes of rejoicing in the moment of dissolution. Three other members of the church have been called hence, and we may truly say their end was peace. Several also from among the baptized, who have died during the past year, died trusting in the merits of Christ, for particular, whose name formerly was Hiro, a true son of Hiro, the former Tahitian god of thieves. He was formerly the leader of a band of robbers, who spread terror all around. When the Gospel was first embraced in Huahine he was opposed to it, and determined, in defiance of Jehovah, to profane the Sabbath, by making a fence, when a small twig of a tree lashed his eyes, producing almost instant blindness, which re-

mained with him till death. When he offered himself as a candidate for baptism, he desired to be called Paul, that he might at least strive to be made like him, both in this life and that which is to come.

Another particular instance we would just mention was a female, who appeared some days before her dissolution to be filled with praise to God, for salvation by Jesus Christ alone, and continued to urge all around her to seek to enter in at the strait gate. On the night she died, she called to her husband about midnight to awake, and witness her departure, when she commenced singing the 7th hymn in the Tahitian collection.

Tamahi here o oia nei,
Tamahi here o Jesu Christ,
Na te Medua i tonu mai,
Ia ora lana o tatou nei.

Which being translated, runs nearly as follows:—
"He the beloved Son, The beloved Son Jesus Christ;
The Father sent, That we by him might be saved." In singing of which, her happy spirit fled, we trust to be with Christ forever.

THE MISSIONARIES IN BURMAH SAFE.

Calcutta, 23d May, 1825.
MY DEAR SIR,—It gives me infinite pleasure to acquaint you that Mr. and Mrs. Judson are alive and well. Accounts have this day been received of them. They have been liberated and sent with other European Prisoners to treat with the British Commander for peace.

A peace will undoubtedly be made immediately, and all be well. I request you to give all possible publicity to this communication, as the Christian World is deeply interested in the fate of these respected persons.

Yours, &c. E. A. NEWTON.
To Jeremiah Everts, Esq. Corresponding Secretary to Am. Board of Commissioners for Foreign Missions.
The above copy of a letter from Edward A. Newton, Esq. of Calcutta, to Mr. Everts, was inclosed by Messrs. Palmer & Co. of Calcutta to Messrs. Cockerell, Trail & Co. of London, with a request to send two or three copies by different packets.

London, Oct. 11, 1825.

MISSION AT DWIGHT.

Among the Cherokees of the Arkansas.

The last Connecticut Observer contains a letter from Dr. George L. Weed, giving an account of his journey from New-England to that station, accompanied by his wife, and Miss Thrall of Windsor, Conn. His concluding remarks are as follows:

Thus we closed a journey of eleven weeks, having travelled near 1600 miles, and without any expense out, for the horses and wagon will sell here for a considerable more than I paid for them and our travelling expenses. I disposed of all the Bibles I could take with me; and all your Tracts, as well as 2,000 pages of others, were gone some time before the end of our journey, & our feelings, when they were eagerly sought and we unable to supply, would have drawn the last cent from our pockets, could we have purchased more to distribute.

Those Bibles that I could not bring are coming on by water, & will be scattered through the territory, where they are much needed.

At this station there are now seven men and nine women, all of whom have enough to do. There are more than sixty children attached to the schools, which together with the missionaries' children, hired help and visitors, make a family of more than a hundred. All that are well, are required to eat and attend prayers at the dining hall. Our provisions are very plain and correspond with our tables and furniture at the hall; the latter consisting of a large tin vessel containing eye coffee, tin basins for coffee bowls, tin pans for platters, pewter plates, iron spoons and knives and forks. Every article of produce costs more here than in Hartford. It has cost much labor to bring this establishment to its present improved state. Have about 50 acres of land under cultivation, on most of which corn is raised. There are more than 20 buildings, all but 4 made of hewn logs. Have a grist and saw mill, a blacksmith's, and a carpenter's shop; a good supply of horses, cattle, hogs, &c.

The supplies for us are shipped from Boston for New-Orleans in January of every year, from there they come up the Mississippi and Arkansas rivers, and Illinois creek, directly to our doors.

This nation is far more advanced in civilization than I expected. Their code of laws is extensive. Their improvements in agriculture rapid. Most of them are collected into villages, have comfortable houses, some furniture, dress with much taste, ride good horses, and have saddles for men and women. And one half of the Cherokees own negro slaves, who do all their work. Some own stores of goods.

Gladly would I give you as favourable an account of their moral condition. But alas! when we look at their state of morals or rather immorality, they may well excite our pity, and stimulate us in using those means appointed for their salvation. The mass of the nation are extremely ignorant of every thing of a religious nature. They believe in the Great Spirit that made and upholds all things. But as they have no knowledge of a Saviour, no Bible, no Sabbath, nor any of the ordinances of the Gospel, their condition is truly deplorable. Since the establishment of this mission they have gained some knowledge of divine things. A few have become hopelessly pious. We teach the children to read in English. I teach the boys besides attending to the medical department, and Miss Thrall teaches the girls. We are favoured with a mail every other week; so letters and papers come directly to us.

RELIGIOUS MISCELLANY.

From the American Journal.

RELIGION IN COLLEGES.

Mr. EDITOR,—We have most of us, great reason to be stirred in some way or another by the *en passant* remark in your last number, on the state of religion in Middlebury College. Two thirds of the students religious—what a contrast to the condition of more Southern Colleges!

No one residing in the vicinity of a great literary Institution can possibly—unless, indeed, in a state of the deepest declension,—help feeling most thoroughly interested on such a subject. To behold a multitude of young men, many of them of superior minds, under a course of discipline, designed to prepare them for a most active and extensive influence in the world, placed before our eyes; and not to conceive a strong and profound desire, that their characters should be formed on the model of the Gospel, and that their lives be in some sort devoted to its promotion, is, I venture to say, impossible for a Christian. But why is it that the power of religion is so little exhibited in the Colleges? With respect to the Middlebury College, some particular information have come into my possession, which I wish to impart; as I deem them likely to throw some light on this question.

I hear that the discipline of it is, in the first place, in a very high degree, religious;—that in ministering of correction particularly, very direct and specific reference is always had to the laws of the Gospel, and that the divine authority is brought, on such occasions, to bear very fully on the minds and consciences of the youths. It is said, moreover, to be the habit of the professors and teachers to deal with them on the subject of personal religion in private, and to urge the claims of the Lord and Redeemer on them, and press on them the plain call to repentance and faith. The religious students, moreover, are reported to be encouraged to participate in these efforts; and are described as active in the same way.

Another interesting particular is, that the professing Christians of the town of Middlebury, manifest an habitual and deep concern in the welfare of the College, and most especially in its religious welfare. Every thing connected with it, seems to interest them. They appear to live, in a great measure, if not only for it. They have the light to see that it is the pearl of their community, and indeed of their whole State; and grudge no exertions to promote its prosperity. But its spiritual prosperity eminently, they are jealous for,

and long after; and pray heartily and plentifully on the subject of it.

One more fact which has been mentioned to me respecting that Institution is, that it is an object of very deep and solicited regard with the ministry of the State, and especially with such of them as live in its vicinity. They are said, most of them, to assemble once a year in Middlebury, not by way of mere form, or for pastime, but to see how the College goes on, and to consult about its interests; and their minds worn together in affection over it; and they carry its welfare back in their hearts among the people, and diffuse an interest for it through the State, and hold it, till they meet again, as a favourite subject of their efforts and of their prayers.

Now, if these things be so, they go, in my humble opinion, to account fully for the superior religious character of the Institution in question. If those in whose hands its immediate government is placed, thus discharge their obligations as Christians and as Christian ministers towards the youth under their charge, the general result is just what we should expect; and if their efforts and prayers are thus reinforced by the ministers and Christians around them, it is easy to see why that result is so abundant and satisfactory.

Far as this, I presume I shall have the full, though perhaps cold assent of most readers. But it may be otherwise when I venture to affirm that in my judgment these facts vary far to account for the inferior religious character of most other Colleges. With respect to them, can these things be said? I must confess, when reported to me respecting Middlebury, they presented to me in quite a peculiar view.

In the literary institutions of the same rank with which I have the pleasure to be acquainted, plain, direct, and steady efforts to bring the students under the influence of the Gospel, are not made. They are in many cases preached to, collectively; and have perhaps, a stated recitation, once a week, of a religious kind; but these exercises are permitted to assume the character of mere forms, from which no great effects are expected, either by the teachers or the taught; and the subjects of them are not, in addition, earnestly plied with the calls of the Gospel; nor are the claims of the great lawgiver of Christianity urged on them with any thing like the frequency and fervency, either in public or private, which the great interests involved in the case demand.

I feel myself impelled, at this moment, to stand up and testify—that during the four years of my College life, passed in an Institution pre-eminent for its literary character and moral discipline, and with instructors all reputedly religious, I was never brought under the influence of any means of grace, save the lectures and discourses of the Sabbath, and a weekly catechetical lecture; that no individual, old or young, ever spoke to me a word that indicated concern about my soul; and that in all the private authoritative admonitions which I incurred, syllable was ever whispered to me of that God whose law I was transgressing, and whose Gospel I was treading under foot! But there are not hundreds of the alumni of that and of other Colleges, who can make affidavit to the same amount!

As to the religious interest usually manifested for such Institutions in the Christian communities in which they are placed, and in the ears of which their bells are all day ringing—and as to the solitude commonly displayed by ministers in their vicinity, our consciences can tell us, it is by no means, in either case, remarkable.

Indeed, it is difficult to say which the popular and ministerial attitude on this subject, shows more of narrowness of mind and want of information, or of torpor of feeling. Do we indeed perceive that it is youths of disciplined character that are wanted to carry Christianity through the land, and over the globe—and that they are wanted in great numbers? Do we ministers really see, that if these are not furnished, we shall have no successors in our places; and that the church of our country will miss all that is to be desired for her, and incur all that is to be dreaded? Then why this careless and supine?

But I intend not to peel an exhortation—only to state a few facts, partly reported to me from a quarter I deem authentic, and partly the product of observation and experience. Are they not worth looking into?

Y. Z.

From the Western Recorder.

INTERESTING FACT.

Sometime during the last fall and winter, Mrs. —, who lives in W. N. Y. was awakened to a deep sense of her danger, wholly unrecalled to God, and was powerfully convicted of sin, by the energies of the Holy Spirit. She had always been a constant attendant upon public worship, respectful in her treatment of religion, and of religious persons, and strictly moral in her daily conduct. But her mind, as well as that of her husband, was wholly engrossed with the cares of this world; and they prospered in their endeavours to gain property, while they continued unmindful of the Author of all their mercies.

After her awakening, her convictions and distress of mind continued to increase, till they issued in a hope, that she had passed from death unto life. She then, at a suitable time, offered herself to the church, and was received into their communion.

Her husband was a man who was beloved by his companions, and being of a lively, social turn of mind, his company was much sought by those who delighted in the merry jest, or the amusing tale. He was not an open opposer of religion; on the contrary, he was usually found in his place in the sanctuary, and treated serious things with much outward attention. Like thousands of others in a gospel land, he was thoughtless and careless respecting his best interests, yet, perhaps, thought and meant to die the death of the righteous. During the whole time his wife was under conviction, he manifested no concern, and no opposition. But the day on which she united herself with the church, he was observed to have absented himself from the sanctuary. A neighbour, who called and invited him to attend, was answered in such a manner as showed that the evil of his heart had begun to work. And in truth it had. As a family they had lived harmoniously till now. A division had taken place. Their feelings, their motives, their pursuits, and their interests, were different. He felt that his companion had left him, and that he must now tread the path of sin alone. His selfish heart was grieved, and his bitterness was manifested by unkindness and reproaches. To human appearance, their domestic happiness had fled forever.

Mrs. —, betook herself to the throne of Grace, and spread her trials before her covenant God. Her prayer was heard, and the heart of her companion was deeply smitten, yet in a way, and by means, totally unexpected.

Coming in from his labor, on the afternoon of Monday, he began to reproach his wife for the transactions of the preceding day, and expressed his deep regret, that she should forsake his society for that of Christians;—reminded her of the happy days they had seen; and lamented their present difference of feeling and interest.

Looking him full in the face, the tear of affection and pious concern stealing from her eyes, Mrs. —, thus addressed him: "Do you wish me to return to the same situation in which I was before I found peace in Christ? Do you desire me to be a guilty, unpardoned sinner, exposed to the wrath of a holy God? Are you willing that I should be destitute of holiness, filled with sin, and devoid of that peace which I now possess? Do you imagine that I shall be less affectionate, or less useful to you, because I am a Christian? Permit me to enjoy my religion in peace, and I promise never to disturb you by remonstrances, in any course you may see proper to pursue." Conviction seized upon his heart. Filled with distress, he hastily left the room, and sought a place where to weep. A conscience was now awake, reproaching him for his sin, and threatening the wrath of God. With tears of penitence he sought his injured companion, confessed the wrong he had done her, and intreated her prayers. With her this was a time of intense anxiety & agonizing supplication. She felt that in all probability this was the crisis of his soul, and the decision of his eternal character. Her prayers were heard. God said to the troubled mind of Mr. —, "Peace, be still!" A new world opened to his view. Christ became the joy and support of his soul, and the gospel plan of salvation his only hope. In just eight days from the time of his first impression,

he found that the peace of God passeth all understanding. He united with the visible church, and is now an active, devoted Christian. The domestic altar is reared in his family, and his companion, who formerly subsisted between him and his companion, has received a life, which shall never be dissolved: while they both look, with humble hope, to an eternal union beyond the grave.

VERITAS.

From the Philadelphian.

ATHEISTICAL PROFESSION.

The following anecdote will exhibit clearly the strength of Atheistical profession. It is matter of fact, of recent occurrence.

Mr. B. a resident of —, had long been a declared Atheist, and in this manner always resisted the messages of grace. Mr. A., a minister of Christ whose praise is in the churches, and who had much practice and experimental knowledge of the deceitfulness of the heart, came to the town of —, and gave notice that he would preach the next Sabbath. The friends of Mr. B. invited him to attend the preaching of the word on that day, with the expressed intent of putting his infidelity to the test. "Well," said he, in a tone of confidence and defiance, "I will go." He went; and while the preacher reasoned of a judgment to come, he trembled. After the close of the services of the sanctuary, a friend introduced him to the preacher, observing at the same time that he was an Atheist. "An Atheist!" said the minister. "Yes, Sir," said Mr. B. "I'm an Atheist." "Is it possible," said the minister, "that you are an Atheist?" "Well, Sir," said Mr. B. "do I not tell you, Sir, that I am so?" "But my Bible," said the minister, "declares that the human heart, which of course includes yours, is not only depravedly wicked, but deceitful above all things, and the Holy Ghost therefore asks who can know it: peradventure, therefore, you may be deceived in this matter."

"But, Sir," said Mr. B. "do I not know what I believe! am I not a rational creature?" "Well," said the minister, "let us try the point: I will propose a test to which you can submit without difficulty or trouble; if you will pledge yourself to pursue the course which I shall direct, I will then proceed to the argument which you seem so much to desire." "I do not wish," said Mr. B. "to pledge myself thus blindly to do any thing. What will you have me to do?" "It shall be," said the minister, "such a thing as shall be perfectly consistent with your professed belief, and also reasonable and easy. If (yourself being the Judge) it shall not be so, according to your own scheme—you shall be under no obligation to perform it." "Very well," said Mr. B. promptly, "I will. What do you propose, Sir?" "This night," said the minister, "when deep sleep shall fall upon you and thick darkness shall cover the world, you shall, taking solemn thought, and after deep meditation, walk deliberately and alone to your room hill, and in the thick darkness of the forest which covers its summit, you shall stand and raise your eyes and your clenched hands to the firmament above you, and shall then declare: There is no God who created me—There is no God who preserves me—There is no God whom I fear. Will you do this?" "I—I—I cannot say that I will," said Mr. B. "Oh," said the minister, "you are no Atheist; I was sure you were mistaken. We agree on this point. There is no place for argument."

BIBLE ANECDOTE.

At a meeting of a Bible Society in the north of England, one of the active agents, who was present, when he had moved the first resolution, said, "I shall not call upon any individual to second it, but seeing that I am surrounded by so many sailors, I shall leave it to one of them to come forward." There was a death-like silence of some moments. At length a sailor, with a great deal of confidence, and in a harsh tone of voice, said, "Sir, there is not an individual present who has greater reason to second your resolution than the person who now addresses you. Before I had arrived at 20 years of age, in every species of vice and immorality I led the van. Our ship was ordered to the Coast of Guinea; a violent storm came on, the vivid lightning flashed around; at last it struck my eyes; from that time to the present I have not beheld the light of day; but, Sir, though I was deprived of sight, I was not deprived of sin. I was very fond of having books read to me, but, alas! only bad books. At length a Scotchman came to my house and said, 'I know you are fond of hearing books read, will you hear me read?'—I felt interested, and at the end of his reading I said, 'tell me what book you have read.' Never mind, said he, I will come again and read more; and he came again, and again and again. At last the tears gushed out of my blind eyes, and I earnestly exclaimed, O, Sir, what book is this? This book is the Bible. From that time, though blind, I see I can discern the way of salvation by a crucified Saviour; from that time to this I have been enabled to follow my Lord and Saviour; and I come forward to second this resolution, knowing the advantage of circulating the sacred volume." Subsequent to this, he obtained a few shillings per week, which he divided in various proportions to different religious Societies; and gave six-pence a week to a little boy to read to him the sacred scriptures, and to lead him about from house to house, and from cellar to cellar, to tell sailors that God had done for his soul.

BIBLE SOCIETY IN SWITZERLAND.

Desire for the Scriptures among Roman Catholics. The Secretary of the Bible Society at Zurich writes, in May last—

"The operations of our Bible Society proceed steadily, and with an evident blessing. It is remarkable that, for some time, the demand for the word of God has become very great among travelling mechanics; many are continually applying for New Testaments, and frequently express their gratitude in tears. Among the rest are many of the Catholic persuasion. A young mechanic called not long ago, from the neighborhood of Donauessingen, intrusting us to supply him with a New Testament: we accordingly gave him a copy of Van Ess's, which he took home with him: in the village where he resided, no such book was to be found: his neighbors and friends, delighted with the acquisition, pursued it with eagerness and joy; their request also to see it; and, having carefully examined it, he recommended it: the consequence is, they frequently meet together on Sundays, and edify one another out of the word of God. Within these few days, four pilgrims belonging to the same village, entreating with the greatest earnestness to be furnished with that excellent Book, from which they said they had derived the greatest blessing; and it was thro' in which they had first become acquainted with it.—These are the first, among many hundred thousands of Oh that the Lord might be pleased to open a door for making known His Name among the people! Dr. L. Van Ess sent us, some years ago, a considerable number of his Testament; but no one scarcely asked for them at that time; at present, however, a hunger after the Word of God seems to have arisen, and we have only four copies left!"

AN AGED MINISTER.

The venerable and Reverend JOSEPH DANA, D. D. of Ipswich, on the 6th Oct. delivered a discourse on the 60th anniversary of his Ordination, from 2 Peter 1: 12, 13, 14, 15. He is believed to be the only Minister in this Commonwealth who has sustained that office for so long a term. In the county of Essex, he has been the oldest minister in ordination, ever since the death of Rev. Dr. Symmes of Andover, in 1807; and of the association of Antioch, in 1807; he has been the oldest minister since the death of Rev. Mr. Cleveland, of Chebacco parish, in Ipswich, in April, 1799.—Dr. D. is now 82 years of age, having been ordained Nov. 7, 1765, at the age of 23. He has survived, it is said, every acting member of his church or congregation at his ordination, except one. Essex Reg.

USEFULNESS OF SABBATH SCHOOLS.

To the Editor:—How strikingly is the fact of our juvenile associations of benevolence, the young generation are cultivating the spirit of the gospel, and would it be for our world, were the spirit which manifested in the following dialogue, better exemplified in the lives of Christians.

Soon after entering the School a few Sabbath since, I overheard two scholars, about five or six years old, conversing together as follows:—

James.—Henry, which had you rather be, a rich man, or a poor man?

Henry.—I had rather be a poor man.

James.—I had rather be rich.

Henry.—I had rather not be rich, because rich people are apt to be wicked. I should like to have some money tho', to give to the poor brethren.

James.—O, that's all I want to be rich for.

Henry.—I wish I had twenty dollars; I would give it all to the brethren, who have not got any Bibles to read, or Sunday Schools to go to.

I know not, Mr. Editor, what others may think; but to me, this little dialogue speaks more than volumes in favor of the Sunday School.

Yours truly, J. F. FOSTER.

THE SABBATH AT THE SANDWICH ISLANDS.

The following fact given in the journal of the missionaries at these islands, will show in what regard the Sabbath is held by the natives.

While at tea this evening we heard a herald passing through the district, (the manner is communicated to their vassals,) making a proclamation to the people, that the object of it was to inform the people, that the next day but one would be the Sabbath, and to command them to have all their food for that day prepared by the morning, and not to break the command of God by working on the Sabbath—sacred day evening, to give intelligence of the arrival of the first time we have heard it notified so seasonably, as to take all excuse from those who disregard it."

RECORDER & TELEGRAPH.

BOSTON, DECEMBER 2, 1825.

THE FAITHFUL MINISTER.

There is no man on earth, whom I regard with so much reverence, as a faithful minister of Jesus Christ. He comes with no splendid retinue, to dazzle the senses; he bears no sceptre, to awe men into terror; he possesses none of this world's wealth, or honor, or power; and in the endowments of genius, he is perhaps inferior to a multitude of my acquaintances;—yet whenever I behold his features, hallowed as they are by the light of holiness, I am compelled to be solemn under the impressions which I feel, and humble for the greatness of the contrast between himself and me.

Dark as is my eye to the beauties of religion, I perceive in his countenance an expression of benevolence, humility, and meekness, which no hypocrisy can counterfeit. Men of the world, when admitted to an audience with kings, return with a look of greater pride, but this man, who holds daily and intimate communion with the King of heaven, seems verily to regard himself as a miserable sinner! There is not a beggar in all his parish, nor in the world, with whom he would not rejoice to converse familiarly upon the interests of the soul. No insult can excite him to anger; for he considers him, who endured the contumacious of sinners against himself, though Lord of all. The chamber of sickness is no stranger to his footsteps;—for he remembers that the redemption of the soul is precious, and at death each breath is precious;—wherever the voice of affliction is heard—there you may find him, administering the consolations of religion to those who are entitled to them, and inviting those who are not, to taste and see that the Lord is good.

His anxiety is not for earthly distinctions, or earthly pleasures. All these he leaves to the multitude who choose them; alas! as his chief good. His eye looks far beyond. Other scenes open before him; where hopes and other joys. Often from his secret retirement does the fervent prayer arise,—

"Call me away from flesh and sense!"

And when he beholds the prosperity of the wicked—proud of their ill-gotten wealth, and forgetting God in the profusion of His mercies—his heart exclaims, what he would hardly dare to pronounce in words,—

"Your heaps of glittering gold are yours, And my Redeemer's mine."

May such a minister ever be my portion. May he stand by my dying bed, and utter the last funeral prayer over my dust. And may those who know not the blessedness of such a counsellor and guide, learn by sweet experience, ere they pass that bourne whence no traveller returns!

Yours truly, J. F. FOSTER.

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THE CONFERENCE MEETING.

POETRY.

For the Recorder & Telegraph.

APOSTROPHE TO THE SUN.

CAR-BORNE and beautiful! kindling thy torch
In Orient, to light thy pathway through
The dark cerulean sky! art not afraid
At such a giddy height, alone, to roll
Thy mighty car! What if a wheel, sprung loose,
Should off its axle fly!—methinks that then,
Thou wouldst descend from thy proud eminence,
Dashing thy headlong way through the blue fields
Of ether, spilling those bright gems that hang,
Like golden spangles, in the firmament
Of night—far, far below this nether orb,
Beyond the utmost stretch of keenest vision.
Uncourteous! why urge on thy rapid course,
Leaving thy tender bride, the beautiful Moon,
To follow far behind, and oft to grope
Her solitary way unlighted by thy torch?
Shame on thy gallantry! check now thy steeds,
Take in thy blushing spouse—then crack away!
Thy foaming couriers, fleet still, shall whirl
Thy nightly chariot round this earthly sphere.
How old art thou! for it is said that men,
Who lived before the flood, beheld thee rise
And set as we do now, enjoyed thy beams,
And felt thy cheering warmth, and wondered too
That thou shouldst venture up so high, fearless
Of falling. Saw thine eye the happy pair,
For whom the flowers of Eden bloomed so fair,
As charmed the messengers of grace, when sent
To carry favors from the Court of Heaven?
When Eve, with daring hand plucked from the tree
Of knowledge that forbidden fruit and ate,
And fell, and in her fall brought woe and death
On all mankind, didst thou look on unmoved,
Nor hide thy blushing face, ashamed to look
On such a deed of foul rebellion? or,
Amazed and shudd'ring, didst thou flee to plunge
Thyself beneath the mighty Western wave?
Ay, and, if fame has not deceived the world,
Full many a day did pass ere thou didst fling
Again thy silver beams athwart the sky.
Heardst thou the dying sighs of the past world—
The world before the flood? What said the sons
Of giddy mirth, when from above, ceaseless,
The darkened clouds poured down their cataracts,
Till streams and rivers, lakes and oceans, burst
From their accustomed channels and o'erspread
The land, destroying what was beautiful,
And tearing from its place what ere was strong?
Was not their cry despairing, when, at last,
The boiling waters from their terrible bed,
Broke through the crusted earth and rushed upon
Its troubled surface, raising higher and higher
The overwhelming flood to wreck their hopes?
Didst think thy disc would be eclipsed forever,
When forty days passed by, and not a ray
Pierced thro' the cloud that hung in dense and dark
And threatening columns, in the pendent sky,
To hide thee from the storms that raged below?
And when the waves, tired of their ceaseless roar,
Sought the deep channels of their pristine bed,
And there reposed inglorious—and when
Th' Almighty drew aside the sable veil,
So long spread o'er thy form—as beautiful
Thy ruddy face appeared as when, new-born,
Eden first saw thy rising orient smiles!
Across the last black cloud that darkly frowned
'Ere it departed, thou, in awful mood,
Didst fling thy varied hues and form the bow—
A pledge of safety 'midst the howling storm.
What altered thee, proud one! when, in full career,
Exulting in thy strength, the voice of man
Bade thee stand still! and thy last setting rays
On Gibeon's heights reposed ill victory
O'er Israel's foes was made complete, or till
The full-orbed moon rose o'er the Eastern hills,
To meet thy parting smiles!

Fifteen degrees,
On Abaz' dial, thou didst once return
In spite of nature's laws, ordained of old,
But ne'er again, thou obstinate! shalt thou
Roll back thy fiery car, till thou shalt be
By Heaven commissioned to inflame the world!
When on the Cross of Calvary, slain by man,
The LAMB OF GOD hung bleeding. O! 'twas then,
Deep blushing at the fatal deed, thou hidst
Behind a sackcloth veil thy beautiful face,
Leaving the world in terror and dismay!
And from that hour, 'thou said, thy beams were cold
As moonlight on a frosty winter's eve,
Till the third morning dawned upon the tomb
Where Jesus slept; then thou didst smile again
To see Him triumph o'er the King of gloom!
Roll on, bright orb! I've watched thy kindling fires
Mounting majestic up the orient skies—
Morn after morn I've seen thy sportive rays
Dancing upon the distant mountain tops—
Or lighting on the tall and burnished spire
That rises proudly o'er the humble roofs
Of my dear native village, to defend
Their peaceful inmates from the lightning's flash.
Ay, and I've seen thy last departing beams
Quivering upon the points of that same spire,
As longing still to linger there! And I
Will watch thee, peerless one! till my gray hairs
And tottering knees shall say, "my day is o'er."
Roll on! kingdoms shall flourish and expire—
But thou, unmoved, shalt live till the last trump
Shall call the sleeping world to Judgement—then,
By the last storms that wreck the Universe,
Thou, beautiful! shalt fall to roll no more!

GREEN MOUNTAIN BARD.

* These lines were never penned, but set to type as
fast as composed.

MISCELLANY.

For the Recorder & Telegraph.

SLAVERY.—NO. VIII.

MESSRS. EDITORS.—In my last I introduced to my
readers the American Colonization Society, as an institution
furnishing the most unexceptionable mode, as
well as offering a most resistless motive for the indul-
gence of those feelings both of justice and humanity,
which the previous discussions were calculated to excite.
If to hold our fellow-creatures in involuntary
servitude, as a conduct equally at variance with the be-
nevolent spirit of the gospel, and that declaration of
unalienable human rights, upon which, as a sure and
strong basis, our republic rests—as soon as we can dis-
cern a plan, by the operation of which we can with
safety burst the bonds of the oppressed, and restore to
those we have wronged the rights which God and na-
ture gave them, and of which tyranny and cruelty have
deprived them, every humane and benevolent mind will
rejoice at the discovery, and avail itself of the advan-
tages it offers. The primary, professed and direct ob-
ject of the above institution indeed is, to restore to the
land of their fathers those in this country who already
are nominally possessed of liberty, but to whom, from

their complexion and the unconquerable prejudices felt
towards them by the whites, and a variety of other cir-
cumstances, their personal freedom is of comparatively
little value; and who therefore have no prospect of
rising to distinction or attaining to eminence, but are
found among the most vicious and degraded of the A-
merican population. This institution has had to en-
counter from the out-set directly opposite objections
from different sections of our common country. When
it has asked for aid from the North, the North has said,
"This is a scheme of Southern policy, a wicked de-
vice of slave-holding men, who, desirous of rivetting
more firmly, and perpetuating more certainly, the fet-
ters of slavery, are anxious to rid themselves of a popu-
lation, whose presence, influence and example, have a
tendency to produce discontent among the slaves, and
to furnish them with incitements to a spirit of rebellion
and insurrection. We cannot encourage such a scheme."
When the South has been importuned to lend a helping
hand, the South has replied, "An enemy hath done this."
"This is the contrivance of men hostile to the state of
things among us, of men whose ultimate design is to
effect universal emancipation, and this is nothing but
an opening wedge." The very fact, that a scheme is
met with objections so diametrically opposite, and so
completely destructive of each other, amounts of itself
in my mind almost to a demonstration of its excellence,
and a proof of its integrity. Suppose we should con-
cede to each party, that its surmises and suspicions are
well-founded—what then is there not motive sufficient,
in the good that is to accrue to the class of people im-
mediately concerned, to induce every philanthropist to
afford it his hearty concurrence? Is not the invest-
ment of many thousands of people with the entire rights
of freemen, with the privilege of self-government, with
the advantages of a distinct national existence, an ob-
ject of sufficient magnitude to ensure in its behalf the
prayers of the pious and the contributions of the opu-
lent? Is not the introduction of civilization and Chris-
tianity into the benighted continent of Africa, and the
gradual abridgement and final arrest of the accursed
slave-trade, (a result that must ensue from the estab-
lishment and increase of civilized and Christian colonies)
a consideration of sufficient magnitude to warm every
heart, and to set in efficient motion every hand?

Men must be expected to speculate on the tendency
and result of such a scheme as the Colonization Society,
according to their wishes, hopes and fears; nor are the
friends, patrons and supporters of that institution at
all answerable for the contingent consequences, to
which it may conduce, while they themselves adhere
to their original principles, and keep distinctly in view
their primary and avowed design. As far as facts, that
have occurred since the origin of the Society, go to
develop its tendencies, it would appear that it is ex-
ercising a very favorable influence on the cause of em-
ancipation and human liberty. A number of benevolent
individuals have rejoiced in the opportunity thus afford-
ed them of gratifying the feelings of their hearts in a
way consistent with their own safety and the safety of
the community, and compatible with the laws of the
States they respectively reside in. For no Legislature
can reasonably or will probably prohibit emancipation,
when it is followed by the immediate removal of the
manumitted to a distant region, where no injurious in-
fluence can possibly be exerted on the enslaved popu-
lation that remain behind.

It remains to be seen, whether the Legislatures of
the respective States will do any thing by pecuniary
appropriations or in any other way to favor and further
the cause of emancipation; or whether they will still
frown on every attempt and scout at every proposal
to this effect made by any non-slave-holding State, and
intercept and interrupt every movement which Congress
may make towards such an object. Should they per-
tinaciously and perseveringly adopt this latter course,
still they cannot obstruct the current of benevolence,
which flows in the hearts of individuals. These may,
if they please, as some have done already, spontane-
ously emancipate their own slaves, either immediately
if they can afford to do it, or if the character & habits
of their slaves are such as that they may be safely trust-
ed with their liberty; or they may put them upon a course
of self-emancipation, which may render their freedom
a double blessing, when they shall have purchased and
merited it.

I have little or no hope, that the Colonization Society
will of itself be competent to the mighty task of
transporting to Africa the million and a half of slaves
now in the United States, should they receive their free-
dom, together with the half million of colored persons
already free. Put it has already done much, and I
am persuaded is destined to do considerably more,
towards opening the eyes of the American community
to the possibility and practicality of the transfer of a
very great portion of the Africans in our country, to
the land of their forefathers: it will do much towards
turning the attention of individuals of State Legislatures
and of Congress to the subject of transportation; of
convincing them that if all will unite in this scheme,
—if individuals will do their part, and the State Leg-
islatures and the National Legislature will do theirs,
much can be accomplished; the monstrous evil, under
which the nation groans, can be either in due time
entirely removed, or at all events, very materially qual-
ified, very considerably alleviated. It now costs but
\$20 each to convey the blacks to Africa, & the directors
of the institution assure us, that when farther progress
is made in this good work, & the colony attains more growth
and stability, so that a much larger number of emigrants
may go over at one time, the price of a passage can be
reduced to \$10, including too (if I mistake not) their
provisions. Suppose then, that the Legislature could be
brought to take hold of this subject with spirit and
with vigor; that the slave-holding States, seeing their
safety and their interests, together with those of unborn
posterity, materially involved in this remarkable en-
terprise of the 19th century, should not only by their
own legislatures make large appropriations, but also
give their consent and even make their request, that
Congress should act—upon Congress to take the
matter up as a national business, popular in a high de-
gree to all their constituents, what a mighty and re-
sistless impulse could, under these circumstances, be
given to this weighty concern. Many of the emigrants
would be in a condition to meet the expense of their
own transportation—many, as some already have been,
could be aided by their masters—the treasuries of the re-
spective States and of the nation could furnish the re-
mainder of the requisite aid. The motion, brought al-
ready before Congress by Mr. King, might be acted
upon and carried into effect, and probably other ways
and means, one after another, devised, to reach the
emergency of the case, when the feelings and interests
of the whole country shall have become thoroughly
embarked in the cause. At all events, the experiment
might be made, without any harm arising from it, to a
considerable extent. If all that is desirable cannot be
accomplished, we shall at least render some thousands
of individuals respectable, prosperous and happy in
Africa, who will ever be degraded in America, and be
the tenants of our jails for their crimes, or of our poor
houses for their pauperism. A great and signal and
permanent blessing will be conferred on long-injured
and grievously-wronged Africa, by planting on her
shores one colony after another of civilized, Christianized
and instructed freemen, who will gradually diffuse
over the whole continent the blessings and the privi-
leges, which fall to their own favored lot.

And until wealthy and powerful public bodies can
be brought to take an active and efficient share in this
mighty and glorious work, or whether they can be
brought to do so or not, why may not all the various
benevolent institutions in our land be doing something
steadily and constantly, in aid of, & co-operation with
the American Colonization Society. If Africa has been
wronged, not so much by the Southern States as by
the United States—if the guilt of slavery is not a
sectional but a national sin,—how is it, that the claims
of that injured, bleeding continent have been so much
overlooked in those grand enterprises of Christian be-
nevolence, which have been felt, more or less, in every
other continent and by every order of people. We have
been evangelizing the world of mariners, and I ac-
knowledge the justice of their claims. Yet while they
have been heretofore only a neglected, the Africans
have, besides this, been an injured and oppressed peo-
ple, "meat out and trodden down." We have been
looking after the dispersed and persecuted seed of
Abraham; but America has not dispersed nor persecu-

ted them—she has been their friend, when they have
been regarded and treated as "outcasts" by the rest of
the world. We have had "bowels of compassion" for
the poor savages in our Western wilderness;—yet we
have not ennobled them from one generation to another.
On our future conduct let this sentiment stand con-
spicuous, "Not that we love the Indians less, but
that we love the Africans more." Will not the
American Board come up to the help of Africa, and
send her missionaries to that neglected, dreary, needy,
yet now promising region? Will not Education So-
cieties, particularly the American Education Society,
do something to furnish her with well qualified pastors
and teachers of her own complexion? Will not, in a
word, every institution of Christian benevolence which
can with any consistency or propriety bring this matter
within the scope of its operations, make it a subject of
immediate, intense and interesting inquiry, "What
can be done for the benefit of Africa?"

Efforts of this nature will have the happiest effects
in more than one or two,—in a considerable variety
of ways. It will present the subject more perpetually,
and keep it more prominently in public view. Insti-
tutions, having entirely distinct, yet by no means dis-
cordant or inconsistent ends, may find, in the Colonization
Society, some ground upon which they all can act.
All the distinguishing features of each may find some-
thing here on which to impress themselves. Where is
there more missionary ground, than in Africa? Mis-
sionary stations might be formed, and missionary es-
tablishments created, either within or without the pre-
sents of Liberia; and in either case might find the ex-
istence and flourishing state of this Christian colony, a
powerful and efficient auxiliary and co-operator. Where
is there more promising ground than is presented by
Africa for missionary labor? The minds of the natives
are to be regarded rather as unoccupied, than as pre-
occupied. One of the most serious obstacles to the
spread of the gospel among the Asiatic heathen, on
whom much labour and money have been expended, is,
that a pompous, splendid, imposing and firmly riveted
system of false religion, has to be dislodged from the
mind, previous to the introduction into it of gospel
truth; whereas the African is rather without any pre-
sent at all, or it is of so simple a character, as to re-
sist but a feeble obstruction to the spread of gospel
truth over the hearts of individuals, and through the
regions they occupy. But we have more than theory
to encourage us here. If I mistake not, facts exist in
sufficient abundance from experiments already made,
to evince, that the African mind is susceptible of intel-
lectual culture, the African heart susceptible in no small
degree to evangelical impression. Have not the London
Missionary Society done much, even among the
proverbially stupid Hottentots? Has not the English
Colony at Sierra Leone, into the constitution and
management of which the religion of Christ has been
essentially incorporated, remarkably flourished? Let
Lancasterian schools be introduced and multiplied in
the region I speak of; let schools of a still higher or-
der be formed in sufficient numbers to meet the exigency
of the case, and let the American Sunday School
Union take its part also in the culture of the African
mind and heart; and I am greatly mistaken, if a few
years will not present fruits of these labors, which will
not shrink from a comparison with the success the
gospel has had in any other quarter, not excepting the
Society and Sandwich Isles. If these representations
are true or probable, is not America bound to be doing,
by her various Christian institutions, full as much for
Africa as for any portion of the globe whatever? And
is not this obligation increased a hundred fold, when
we consider, that "her debtors we are"—we have, by
our ancestors and by ourselves, wronged and plundered
and oppressed that unhappy people, and are as solemnly
bound in justice, as we are required by mercy, to
lift her from her degradation, and to give her both the
instructions of literature, and the influences and consolations
of Christianity. Let all our institutions, then
which can be brought to bear on this point at all, be up
and doing without further delay.

I cannot consent to bring this communication to a
close, without offering a few remarks on an article in
the New-York Daily Advertiser, and another in the
Charleston Courier, which have fallen in my way,
since I wrote the last number. Both the articles in
question are editorial. In the former (viz. of Oct. 18)
quotations are made from the Richmond Inquirer of
October 11th, from a piece under the signature of Cains
Gracchus to "Rushrod Washington, Esq. President of
the American Colonization Society," finding fault with
that Society for having changed the character it assumed
at its outset, for now avowing that its object is the
abolition of slavery, whereas, when it commenced, it
professed to aim at nothing but the removal of the free
colored population. How far this charge is just I am
not able to say—nor whether, if it be well founded, the
change may not be vindicated upon the principle, that
public opinion is more and more pointing and looking to
emancipation, & that the Society ought to conform to this
current of public sentiment. My only view in notic-
ing the article here is, to counteract the influence of
the concluding remark of the Editor of the N. York
Daily Advertiser. He says, "we recommend this
matter to those friends & supporters of the Colonization
Society in the Free States, who flatter themselves with
the idea that the people of the Slave States would be
glad to free their slaves, if they could only devise any
practicable scheme for the purpose." I am sorry for
this remark. Though it is not to be pretended, that
the slave holders in general are at present favourable
to emancipation, yet it is not true, that the Legislature
at present would be measures for such purposes, as there are
not many individuals, that will consent to emancipation—
are there not some anxious for the progress of emancipation?
Have we not met with a sufficient number of encour-
aging, very encouraging facts, to prove this? and will
not this spirit increase, the more the subject is discus-
sed, and the facilities for emancipation appear? The
Editor of the Courier in the other article alluded to,
speaks with great confidence, that the slave-holding
States will tenaciously adhere to the slave system.
This remains to be proved—I trust Northern men, as
well as Southern, will continue the experiment of the
Colonization Society. HIERONYMUS.

For the Recorder & Telegraph.

Clarksville, (Tn.) Oct. 17, 1825.

MESSRS. EDITORS.—The present period of time
seems to be peculiarly devoted to the dissemination
of general important truths—such as human rights,
that are natural and unalienable, and belong in com-
mon to all men under the diversified circumstances and
situations of the life which now is. Nor is it merely
confined to the diffusing of these indisputable and self-
evident truths; but is the bright period to which the
future moralist will point on the page of history,
wherein the statesman, the patriot and the philantropist,
united their pens and their swords, to deliver their
fellow men and themselves from unjustifiable bondage
and cruel oppression. The sun has shone but a few days
upon the republics of South America, since it could
first have its sons as freemen; and may its splendor
be dark as midnight ere it shall again tell them "Ye
are slaves!" The Greek, as if warned, again by the
eloquence of Demosthenes, has girded on his sword,
has marched to the field, and determined to regain that
station "to which the laws of God and nature entitle
him,"—or perish in the attempt.

This then is the period when public opinion is aroused;
when every man is eager to hear or do something
for the welfare of suffering humanity; as well as to
cancel opinions and regulations that have been made
under the influence of ambition or superstition.—And
now, Messrs. Editors, let me assure you, that it has
afforded me no small degree of happiness, to see your
religious, liberal, and very useful paper, so deeply de-
voted to this truly "noble and generous purpose."

In perusing some of your late numbers, I was highly
gratified to see and to read those very independent and
reasonable treatises on Slavery which have made their
appearance through the medium of your press. I do
not pretend to review them; they are no doubt written
by men of talent, refinement and integrity. In an-
swer to one of these, I have also perused a high-sound-
ing production of "A Carolinian." No doubt my high-toned
friend has very fine feelings for the security of him-
self and his brethren slave-holders; but alas! where

is his justice, his humanity, for those poor, ig-
norant, immoral, lazy wretches, who raise the corn
and his cotton; who, by undergoing the lash of the
whip and the heat of the sun, spread his table with
the luxurious productions of the soil, and afford him a
life of ease and of indolence! The most of the slave-
holders have this ready and evasive excuse.—That if
turned loose, the slaves would vitiate and disorganize
society, as they are in a great measure destitute of vir-
tuous principles. From my own experience I can-
not believe this excuse to have any reasonable weight;
—certainly it is no excuse for making men slaves, and
what is still more barbarous, making them articles of
merchandise.—Actual experience has abundantly tes-
tified to my common sense, that the very reason why
vice is so prevalent in the Southern States, is, that the
white people, having but little to do, become indolent
and consequently vicious; and that the black people,
being so severely labored, have but little leisure, and
that little is appropriated to the gratification of such
sensual pleasures as their relaxed feelings and undefined
propensities induce. The one part have too small, and
the other too great a proportion of labor to perform;
consequently the one becomes indolent, effeminate and
vicious,—the other ignorant, uncouth, and irreligious.
The Negro's play-day is the Sabbath; and on that day
alone he works for himself, and traverses the towns to
sell his own little pittance. In this the white man
encourages him, and buys his little affairs from him.
No wonder they are immoral, when encouraged openly
to violate that day set apart as sacred by God and the
law of the land. But think not from this, that they
are naturally more inclined to do evil than other men.
No, they are not—the aspersion is false. I have
been among them frequently, and can boldly declare,
that in the general, no other part of the human race
are more susceptible of soft and goodly impressions
than they are. They are friendly, charitable and for-
giving amongst themselves, and very seldom injure
the white people around them. If guilty of any moral
crime, it is that of stealing. But who can wonder,
that human nature, in its degenerate state at the best,
should influence these poor creatures to steal, who are
so very ignorant, have no hope of future promotion,
and are cut off from obtaining a reputable character in
society? If a Negro performs a good action, it must
flow from his own spontaneous good feeling, and not
from any additional circumstance. Let it be remem-
bered, they have no anticipation that their situa-
tions will be mitigated by it;—let it be recollected,
they have no inducement from the hope that fortune
or freedom will smile upon them;—and let it be re-
collected, that the majority of them are ignorant of any
system of Ethics, or of any moral rule concerning the
relative duties.—Now let us see how many of their
masters act from such motives. Some there may be
who do, but experience proves that most men are vir-
tuous from an inducement superior to the good they
perform.

We have been frequently told of the danger of liberat-
ing these slaves; but we have never had it established
by reason. What danger, let me ask the candid man,
can there be to society in liberating a parcel of ig-
norant, offensive black men, who are destitute of money,
arms or provisions, to raise or support a civil war?
What excitement would they have, after their masters
had just liberated them, to turn upon them, to murder,
plunder, fire, and vengeance? Is there not more dan-
ger of their doing these things now, when sored by
the insults and contempt of society, and fired to ven-
geance by the oppression and violence of their masters?

When they are few, the "stem arm of the law" has
a double control over them; and what far exceeds that,
they have a warm interest in it for their own preserva-
tion. Who is so proud of his rights as the free negro?
See with what zeal and pleasure he goes to the poll
as a citizen, his countenance displaying the eloquence
of his feelings throughout every fibre of his face.
Such a man is not dangerous.

Again we are told, it would be a great loss to their
masters—and they would be at a loss to provide for
themselves.—These difficulties are easy to be obviated.
Could not the Landholders hire these negroes, and pay
them justly for their labour? Could they not make some
general arrangements to give them moral and religious
instruction? And to conclude, would not the United
States make some appropriation of land, to which those
families who had gathered something might emigrate &
make happy settlements for themselves and their pos-
terity. Such things are possible, are reasonable; and
the law of God, of nature, of the land,—the common
dictates of humanity, of policy, and stern Justice, now
loudly demand that something of the kind be immedi-
ately begun. LIBERTAS.

AMERICAN TRACT SOCIETY.

Messrs. Editors.—Permit me to acknowledge the fol-
lowing contributions to the funds of the National Tract
Society, collected during a temporary agency for that
purpose—

To constitute Ministers Life Members.
Rev. Nathan B. Crocker, Prov. R. I. from
Ladies in Episcopal Congregation, \$20 00
Rev. James Wilson, do. do. from Gentlemen
in his Society, 20 00
Rev. Dr. Gano, do. do. do. from do. in his Society, 20 00
Rt. Rev. Bishop Griswold, Bristol, R. J. from
Ladies, 20 00
Rev. John C. Welch, Warren, R. I. from do. 20 00
Rev. Plavett Shurtliff, Pawtuxet, R. I. from
Fem. A. Soc. 20 00
Rev. David Benedict, Pawtuxet, R. I. from
Ladies, 20 00
Rev. George Taft, do. do. from Gent. 20 00
Rev. John Ferguson, Attleboro', Mass. Gent. 20 00
Rev. Luther Sheldon, Easton, Mass. from Mrs.
Phebe Leach, 20 00
Rev. Moses Thacher, North Wrentham, Mass.
from Gentlemen, (in part), 8 50
First payment of Fem. A. Soc. in Rev. Mr.
Taft's congregation, Pawtuxet, 29 07
Donations.
Mr. W. Peckham, Prov. \$5.00; Mr. Lowell
Adams, Prov. \$1.00; a Lady in Prov. \$1.00;
Mr. Seabury, Taunton, Mass. \$2.00. 9 00
W. TORREY.

ORDINATIONS.

October 19th, the Rev. HENRY WHITE, to the
pastoral care of the Church and Union Congregational
Society, in Brooks and Jackson, Me. Introductory
Prayer, by Rev. Jona. Fisher; Sermon, by Rev. Prof.
Smith; Ordaining Prayer, by Rev. M. Blood; Charge,
by Rev. Jona. Fisher; Fellowship of the Churches, by
Rev. Jubilee Wellman; Address to the Church and
Society, by Rev. Daniel Lovejoy.
Ordained, as Pastor of the Baptist Church in Ran-
dolph, Mass. on the 9th inst. Rev. OREN TRACY.
At a special Ordination in Middlebury, Vt. on Sun-
day the 23d ult. the Right Rev. Bishop Griswold, of
the Eastern Diocese, admitted MOORE BINGHAM, and
LOUIS McDONALD, to the order of Deacons.

Installed at York, Me. Rev. THOMAS W. DAMAN,
pastor of 2d Congregational Society. Officiating Cler-
gy, Rev. Messrs. Porter, Marsh, Greenleaf, Merrill,
Chandler, Dow, Litchfield, and Campbell.

In Philadelphia, on the 15th inst. Rev. JOHN H.
KENNEDY, was installed over the 6th Presbyterian
Church in that city.—Also Rev. Mr. SMITH was Or-
dained over a Church which he had gathered in the North-
ern Liberties.

CARDS.

The Rev. ELIAHIM PHILLIPS acknowledges the re-
ceipt of \$50, from Ladies of his Society to constitute
him an honorary member of the American Board of
Commissioners for Foreign Missions, and returns his
most cordial thanks for this additional expression of
their attention and respect.
Brookfield, Nov. 7, 1825.

The Subscriber gratefully acknowledges the receipt
of Twenty Dollars from Ladies in his parish, to con-
stitute him a Life Member of the American Tract So-
ciety.
Baldwin, Me. Oct. 24, 1825.

The sum of \$24,000 was sent to the United States,
by the Pope, during the last year, for the purpose of
supporting the clergy of the Catholic communion.

Dartmouth College.—From the annual catalogue
of the Officers and Students of this Literary Institu-
tion, located in Hanover, New Hampshire; it appears,
that the whole number of Students, attached to the
35; Juniors 42; Sophomores 51; Freshmen 46. The
Faculty consists of a President, the Rev. Benet Tyler,
Autumnal course of Medical Lectures commences two
weeks after Commencement, which is on the Wednes-
day preceding the last Wednesday in August. It con-
tinues fourteen weeks, and the fees are fifty dollars.—
The Academic course of studies and requisites for
admission are about the same as at the other New-Eng-
land Colleges, and the necessary expenses, including
tuition, library, room rent, board, fuel, washing, &c.
are estimated at \$102 a year.

Bowdoin College.—We observe by the Catalogue
of Bowdoin College, that the present number of Stu-
dents of this flourishing Institution is 134, viz.—32
Seniors—31 Juniors—28 Sophomores, and 39 Fresh-
men.
Hallowell, Me.

Charleston College, S. C.—The Senior Sophomore
and Freshmen Classes, at present contain 30 students,
Grammar School 100, English School 60. Total, 190.

From the Family Visitor.

TRADE TO AFRICA.

We learn from Baltimore papers, that looks will
soon be opened in that city for stock to be invested in
commercial intercourse with Africa, with a view of
facilitating the transportation to that country of the
free coloured people of the United States. The de-
sign of this intercourse is unfolded in the annexed pa-
graph from the American:

Our object is to afford facilities to the free colored
people of Maryland, and of the United States, to pro-
cure their own passage to the land of their fathers,
by opening a trade with 40,000,000 of inhabitants
in Africa: by supplying them with the necessities of
life, and receiving the produce of their soil, instead of
slaves, in return. This benevolent object may be ef-
fected. The exports from this country will be manufac-
tured articles of small bulk; those received from
them, will be much more bulky, and consequently
three-fourths of the vessels in this trade would be un-
der the necessity of going out in ballast, and affording
a favourable opportunity to colonists to procure a pas-
sage. They would reduce the price to Africa so low
as to be within the reach of every coloured person in
America.

The Navy of France, according to the *Etoile* of
Aug. 28, contained in 1823, the following number
and descriptions of ships: 11 of 120 guns, 22 of 80,
26 of 74, 46 carrying from 60 to 44; and of corvettes,
brigs, &c. 110; making 218 armed vessels, of which
62 are of the line, and 46 frigates.

The whole naval force of Europe, says a French
paper, amounts to 300 ships of the line, and 340 friga-
tes. But of this force, England alone possesses 165
ships of the line, and 180 frigates. More than half.

The amount of money due in the United States from
France, for property confiscated under the Berlin, Mil-
lan and Rambouillet decrees, is estimated by a corres-
pondent of the Philadelphia Gazette, at more than
thirty millions of dollars.

The quantity of lead annually melted from the ore
in Missouri, is not less than 4,000,000 pounds.

In the city of Pittsburgh, Pa. there are 7 Steam Boil-
ing Mills, some of which manufacture from pig iron
25 tons of malleable iron, 8 Air Foundries for boiler
ware, 6 Steam Engine Manufactories, a Wire Factory,
a Steam Paper Mill, &c. &c.

THE PRESIDENT AND AN IRISHMAN.

On Saturday the President of the United States arrived
in Philadelphia, on his way to Washington. He came
in the steam-boat from Trenton. While on board the
boat a well dressed, ruddy complexioned man address-
ed him in these words—"I am an Irishman, Sir. I
understand you are the President of the United States,
and I desire to have the honor to shake hands with
you." "With great pleasure, Sir," said Mr. Adams,
extending his hand and shaking that of the person who
had addressed him. "May I ask, Sir," said the Presi-
dent, "how you like this country?" "Indeed, Sir,"
said the Irishman, "I like it very much. I like it
much that I intend soon to become a native!" The
President smiled, and with a gentle inclination of the
head, said—"We shall be happy, Sir, to have such
fellow-citizens." Here the parties were separated by
the crowd which pressed round the President. This
is a genuine and good Irish ball. It is not unworthy
of a place in Miss Edgeworth's collection.—D. Pres.

Caution.—Persons who are in the habit of using
portable cooking furnaces, are cautioned against warm-
ing rooms with them, especially those without fire-
places and chimneys. Several cases have occurred where
the effects of burning charcoal had nearly proved fatal.
In one family three persons fell down suddenly, and
would no doubt have died but for the timely arrival of
a physician. Salem Observer.

New Charity.—We understand that the Teachers
of the Primary Schools in this city, have it in con-
templation to form themselves into an Association,
for the purpose of aiding children who may, during the
winter months, be deprived of the advantages which
these excellent institutions afford, by a deficiency of
clothing.—Boston Gaz.

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